FATHER'S LEGACY.

Sir *Henry Slingsbey's* INSTRUCTIONS

To his

SONNES.

Written a little before his Death.

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A FATHER'S LEGACY To His SONNES.

IT is not unknowne unto me, (my dear Sonnes) how many persons of quality have bestow'd their Pens on this *Subject*, wherein I am to addresse my self out of my fatherly and tender care towards you. The ground of my discourse shall be *Instru-*

tion; whereto, I am confident you will be ready to give the more serious attention, in regard it proceeds from his mouth, and devotion of his heart; who with a parental and tender affection ever loved you while he was living: and now dying leaves you this *Memorial* as my *last Legacy* for your future benefit, improvement and direction. Our last expressions usually retain the deepest impression; especially, being uttered by a tongue whose relation did highly indear us; and whose words are the very last he shall speak upon earth: being within few houres to pay his debt to Nature: and stand at

that Barre, and appear before that *High Court of Justice*, from whence no *Appeal* will be admitted. But my *Preamble* must not be long, seeing the definite *Sentence* of death hath limited my time so short.

My beginning shall receive life from *Him*, from whom we all derive our beginning; whom you are above all things to fear: and that with no servile but filial fear; not so much for *fear* of *punishment*, or *hope* of *reward*, as out of pure zeal and cordial love to his sacred Majesty; who will recompence our momentany sufferings with Crownes of immortal glory: and cloath our constancy

with incorruptible robes of beauty. But no *combat*, no *conquest*; you are to fight a *good fight* before your *warfare* become a *triumph*. And trust me, my Dear Sons, such influence has my long imprisonment wrought upon me: nay, such divine operations has his powerful Spirit acted upon my poor Soul: as I hold him a weak-hearted souldier, that faints under the conduct of such a Commander, who patiently died for our sins: and victoriously rose for our justification. I must ingenuously confess, that upon my first restraint, my conflict was something difficult; before I attained this Christian attemperature and com-

posure

poſure to my reſolves: I could not for a ſeaſon, but friendly converſe with *that*, which I now mortally hate. He that conſorts with the *Pelican*, cannot chuſe but ſmell of the *Wilderneſs*.

I begun by help of my ſolitude and long retirement (a place to me of infinite improvement) to recollect my ſelf, and ſeriouſly to meditate how my too near and familiar ſociety with the *world*, (though never deeply drenched in it) was the high way to procure a divorce with God. It was my ſtudy therefore to leave it with my affection, before ſuch time as I became enjoyned to leave it by a neceſſitated diſſolu-

tion. I considered how the life of a wise man was to return to God; and to hold all things under him as *Secondaries*: Him onely the *Primary Good*. This was the Mirror that flattered not.

During my late privacy, occasioned by my captivity, store of vacant houres were reserved for me; the expence whereof conduced more highly to my inward benefit and advantage, then all my fore-past liberty. For before I knew not what it was to wrastle with my self, till restraint (an useful, though unwelcom Messenger) brought me to due and exact consideration of my self; and the present condition whereto I

was

was reduced. Yet in this my retire and receſſe from the world, I could not chuſe but encounter with ſome dangerous *Remoraes* to foreſlow my paſſage and proficience. Aſſiduate Offices of profeſt amity, viſits of friends with other obligiug ties of relation were daily contriving new, but affectionate wayes, how to call me from my ſelf, and reduce my thoughts to a more familiar converſe with the world: and conſiderable motives to induce, and effectual enough to operate upon a meer humane fancy, were preſented to me; but none more powerfull acting, then my tender reflexion upon your young and unexperi-

experienced condition, my deareſt children: whom, as it had ever been my conſtant care to educate in a correſponſive way to your extraction: ſo it was my deſire that my ancient and lineally deſcended eſtate, might without incumbrance fall upon you my Elder Sonne: together with ſuch a competent conferment upon your younger Brother, as the conveniency of his fortunes might diſingage him of that ſervile condition; which too uſually the young Gentry of our Land, through neglect of timely proviſion, become liable to, I mean *beholdingneſs* or dependence on the Elder. The diſcuſſion of

these, seriously weighed, brought me to consider, what I could not forget with honour; how you were those precious pledges wherein I had treasured all my inferior hopes, being next in care to the eternity of my Soul. In this my Treaty with the World, I bethought me likewise how your *virtuous Sister*, whose pure and unblemished fame has conferred an high additament to my comfort; and incomparably revived me in this my irrevocable Sentence to the Scaffold; how She, I say, was not to be neglected, but highly tendred: for though she appeared compleatly qualified, and with the choicest orna-

ments

ments of Nature richly furnished; nay, with Noble Relations sufficiently strengthned yet there is something more required to make a person of Honour, be she never so personally accomplished, a Mistress of great Fortunes.

These were thoughts of a long discourse, and strong debate: neither, were they with less vehemency seconded by such, whose setled and immutable affections (such was their integrious candor and intimacy to me in my greatest extremes) aimed no less in their prudent advice, at the future success and advancemēt of mine then their own. And their Bosome-Counsels

Counsels dispatched it; so as, what the *constancy* (or what others termed it, *pertinacy*) of opinion would not assent to, the amicable care of faithfull *Trustees* effected. This quieted my thoughts, and brought me again to my self.

And I found this calm and well setled composure, a precious princely structure. I found no Billows dispassionately acting to endanger the passage of my late surcharged Vessell: All appeared to me as in a calm Sea: and as one in a safe harbour, I begun to recall to mind those Divine Contemplations; which my late converse with secular occasions, had so

ſo prejudicially eſtranged from me. I begun to take a more ſerious view of what I had to my intellectual gain obſerved, and what I had in my own default neglected, I took my mark as by a Landskip, how the world was a ſhop of diſguiſes and falſe faces. And I concluded upon my review of theſe, ſumming them up to their utmoſt period: How *all things were vanity, ſave onely to pleaſe God, and to ſerve him.* Make this your Anchor-hold, and you may ſaile ſafely; you ſhall manage your affections with that equal and diſcreet temper, as nothing can be poſſibly acted by you to diſparage you: or lay the leaſt

aſperſion on your honour. It is not to be queſtioned, but the high eſtimate that men ſet upon this world, captives their affections: making them heavily leave what they did ſo heartily love. For what men enjoy with delight, they muſt neceſſarily forgoe with grief. Be continent then in your deſires, and indifferent in your enjoyments, and you ſhall leave, what you did ſo coolly love without diſguſt. But this would prove a receipt of hard digeſtion to their Stomachs, on whom theſe inferiour contentments have taken ſeaſure: make devotion then your complete Armour, to ſecure you on the

Main,

Main, and conduct you to a peaceful Harbour. The only way to free you from this ſervitude, is to bring the world to ſerve you, and not you it. Being ever obſerved to be an imperious Miſtreſs, but a ſubmiſſive Servant.

I ſhall now take occaſion to make my recede from the World (as I find my enjoined houres neer approching) and take a turn or two in the Temple; But fearful be my feet to enter into the Sanctuary with too much confidence: I ſhall not, though you be mine own, propoſe to you Rules of *Religion*: I hope your education by the aſſiſtance of Gods Spirit, hath already initiated and groun-

grounded you in thoſe Principles that may not only inform your knowledge how to believe; but for the practive part too, what to do that you may eternally live; yet excuſe my fears, I cannot leave you ſo: though my deſires have ever gone along with an humble fervour of being rather an *Hearer*, then a *Teacher*: my tender zeal to your proficience and progreſs in Chriſts School, will not ſuffer me to omit any thing that may neceſſarily conduce to your ſpiritual inabling in matters of eternity.

Above all things, then my Deare Ones, be it your eſpecial care to beware of *Novelliſme*. It is this whoſe

whose pernicious seed has spread so many dangerous Sects, Schismes and Heresies. Nay, the onely ruine to the foundation of Religion: having begot so many main breaches and fearful rents in the Church; as it is above the compasse of humane wisedome to make up the decayes of so disjointed a Fabrick: or how to contrive a way for repair of those demolitions: As it is the finger of God that can onely effect it, so may his name onely have the glory of it.

For you my Sonnes, may it be your desire rather to appear faithful and fervorous Professors, then forward and contentious Disputants.

It

It has been an inherent property to many of our ancient *School-men*, either transported with the Spirit of singularity: or from some other discontent arising from their fruitlesse pursuit after some especiall Office or place of Preferment; to enter the Lists: and become profest Champions for broaching Errour and Sedition; by embroiling the quiet of the Church, and exposing the long-continued Unity which she formerly enjoyed, to those fatall miseries of endlesse Divisions: which broke forth into Nationall Quarrels, and such implacable Hostility; as the Church became a constant Patient.

But

But no hand so inclinable to pity, as to apply to her bleeding wounds a timely remedy. Now, resolve me, did not such Arguments springing from the brains of those ambitious and opinionate Sectaries produce bitter fruits, when their poysonous Doctrine begot such dangerous distractions in many flourishing and eminent States? Lend not your least attention to these: the perverseness of their spirits usually invert all sense: and the inconformity of their depraved Doctrine, will sooner entangle then inform your Judgment. You have learned better things: rely then on those just and orthodoxall Princi-

ples,

ples, which retaine in them that powerful efficacy, as they will teach you how to believe, and how to live. By which means (for a better rule I cannot prescribe you) your blameless Conversation shall manifest to the world the fruits of your faith. How fruitlesly bestowed are those empty hours, that are employed with what subtilty of arguments they may *dispute*, but never with what purity they may *live*. Polite Orators, but prophane Professors. Such Sophisters are but titular Christians. Believe it, there ought to be no controversie, but conference among the Servants of Christ. Which being discreetly seasoned

soned with meekness and mildness, beget more converts to Gods honour, then a thousand fiery spirits shall ever do, by speaking in thunder.

I would not willingly be thought to fall short of that Parental zeal which I owe you. Men have nothing to give, but what they receive; and what I have received, I shall here by advice freely communicate unto you. *Subjection* to *Superiours* is a precept of high consequence; I shall not insist on each particular; it is too large a field to walk in, and too lofty an ayer to descant on: It may suffice, that I am to sacrifice my life in that contest: and without

without averſneſſe in ſo high an intereſt. For you my Sons, be it your eſpeciall care to ſubmit your ſelves to your *Superiours* in all *lawful things*. It is an undiſpenſable injunction: and ought by perſons of each diſtinct quality, when they are *conſcientiouſly* thereto obliged, to be *religiouſly* obſerved. This might ſeem to oppoſe my Tenent; but I ſhall make it perſpicuouſly appeare to any unintereſſed judgement, much otherwiſe.

The *Crime* wherewith I ſtood charged, was *Treaſon*; which my Conſcience dictated to me, bare the Cognizance of Loyalty. To which Principles, as I was nurſed

in it, ſo I mean to death to continue a conſtant profeſſor of it; wherein if any one, as there be many, ſhould oppoſe my opinion; and tax me firſt of obſtinacy in my refuſing to ſubmit to any *Compoſition*: and ſince in appealing from the Juriſdiction of that *High Court*; whereto I conceived I could not be in a capacity to be ſubject, being neither *ſworn* nor *known* unto it. Though I was, as ſome thought, ſlow in my *Reply* and perſonall defence at the Barre; may it ſtand with the patience of good men to heare the modeſt Apology which I here recommend to their perufall after my death: wherein, my dear ones,

you may return a grateful office to your dying Father, in communicating it to our Relations; or any Persons of Quality that shall hereafter request it. *Words* spoken in *season* retain *precious resemblances*; but I am confident, no words could have been spoken by me at my Arraignment, that would have been construed seasonable; So highly was the *Presidentall Court* prepossessed against me. My defence shall be short, dissecting it self into two particulars.

Motive 1.

THe first relates to a Case of Conscience; which

which to oppoſe even in matters of *Indifferency*, would raiſe ſuch a tempeſt in the inward Region of the Soul, as would not be quickly calmed. I underſtood, how I could enjoy no peace in it by checking it: and that in the carefull compoſure of it, reſted my quiet: having not onely ſufficiently learn'd, but experimentally felt, how there was in it either a *continuall Feaſt* to cheer me; or a *cloud* of *Witneſſes* to condemn me. I conceived then how the *Cure* of a *troubled Spirit* was a receipt of high and precious conſequence. It was my aſſiduate care therefore to remove all ſuch ſubtile witneſſes from within me,

that might at the High-Court of Tryals condemn me: as for other *Teſtates*, they were the leaſt of my fears: I knew how Conſcience would prove my individuall Conſort; I held it therefore dangerous to diſpleaſe it, leſt I ſhould periſh by it. This might ſeem to be of light weight in a temporizing skale: but it poized more heavily in mine.

My high obligations confirmed by Oath, and bound in, I muſt confeſs, with an inviolable tie of religious love, had ſo inſeparably united my thoughts to the devotion of allegiance; as the ſerious and conſtant obſervance of it begun to have

that influence over me, as in the end it resolv'd to a Case of Conscience.

Sundry Disputes with finewy Arguments to decline my opinion were frequently entertain'd by me, during my several places of imprisonment: but I apprehended all these two weak motives to alter my resolution, or lessen my affection to such an incomparable object of Soveraignty. Upon these premisses I conceive that if I should appeal even to those who are apest to traduce me, or inveigh against that constancy (mis-construed contumacy) which appeared in me, they could not in krewing their censures to

the higheſt pin, interpret it otherwiſe then an errour of *Love*, but no *love* of *Errour*: being ſo integriouſly grounded; as it admitted no alloy or mixture with By reſpects or ſelf-intereſts; which is become ſuch an Epidemicall Diſeaſe, as it has got generally an influence over the whole World.

But to return to you, my dear Sonnes, to whom and for whoſe benefit theſe my *laſt Directions* are addreſſed; Be it your care in the free injoyment of a private condition: or in what quality ſoever it ſhall pleaſe the Almighty One to rauke you; to mould your ſpirits to that temper, as your

diſcreet carriage may free you from publick cenſure. Many eyes and many eares require cautious and preventive thoughts. The onely way to be ſecure, is not to be active in affairs of State. As for thoſe who make it their practiſe to be *Fiſhers* in *troubled waters*; it were very ſtrange for them who practiſe that Trade long to gain by their purchaſe. Privacy, as it is the onely recluſe of ſafety; if your hours in it be not well imployed, it may become as dangerous as a place of agency. Caves may be as proper for deſignes as Theaters for action. It is the mind that makes the undertaker free, whether he be reſi-

residentiary in a *Wilderneſſe* or in the *World*. Be it your care to reſerve a ſickle for your own harveſt. He cannot chuſe but lay himſelf open to many dangers, who deſires to have an Ore in every Boat: or too officiouſly to engage his perſon in others Concerns. Make your thoughts your own; and loyal deſires cannot redound to your prejudice. It is want of ſecrecy, and too much credulity that makes many Free-born Subjects, Bondmen by forfeiture of their liberty: and by their profuſe tongues ſubject their heads under others girdles.

I have been conſcious herein my ſelf, which moves

me to be more intentive to this Caution; the neglect whereof has brought so many mens estates & lives to ruine. For the *Liberty* of a *Subject*, as I hold it to be a *brave* but *rare* interest; so I should account him, if it were my fortune to live with him, unworthy the title of so eminent a priviledge, who will not stick to engage that Liberty to the ear of a stranger. But let me not forget my self by insisting too amply on these observances: I shall now *descend* unto the second *Motive*, which not onely induced but confirmed me in my resolution to Loyalty.

Motive 2.

IT has been my fortune to hear ſundry perſons as wel Spiritual as Secular to enlarge themſelves by way of Argument upon this Subject: and ſome of theſe, to my knowledge, men of ſingular abilities: and in all the progreſs of their Diſputes touching Legall and Lineall Soveraigntie, they poſitively concluded for me; though the Arguments of *Pareus*, *Zuinglius*, *Buchanan*, with ſundry other Anti-Monarchiall Authors were frequently & with much vehemencie

mencie alledged, preſſed, and purſued: ſo as, even thoſe who were of the adverſe Partie, pretending themſelves convinced with ſoliditie of Argument, and ſtrength of Reaton, ſeemed wholly ſatisfied with thoſe rational Aſſertions: though, indeed, their plauſible pretences proved to my ſelf and others colourable diſguiſes, meerly to catch and circumvent us; being afterwards, to expedite our diſpatch, produced for evidence againſt us. But look not upon theſe Agents with a vindicative eye, as you tende my commands. Your Father has forgiven them, do you the like. He retaines a ſlight me-

memorie of *his* patience and dolorous paſſion, who forgave his own death: that cannot in the recollection of his own unworthineſs, paſs by all indignities; nay, who with much compoſedneſs has not learned to ſmile upon the affronts and injuries he ſhall occaſionally ſuffer in this life. I muſt confeſs, the firſt Onſet or Encounter, before I became well ſchooled in the diſcipline of ſuffering, preſented to my frailty ſundrie inſeparable difficulties: But cuſtome and continuance has ſweetned thoſe diſguſts; finding them, if ſeaſonably applied, and temperately digeſted, the ſoveraigneſt Receipts that the conſtitution

of

of man can partake: by ſubmitting his will to his command, whoſe inſcrutable wiſdom far above the pitch of all humane apprehenſion, declares his infinity by ſweetning thoſe ſufferings, which an indulgent or innate love to our ſelves had ſo much imbittered. We cannot ſhare in a Crown, if we have no part in the Croſs. And bleſſed be his Name that has armed my weakneſs with this reſolution: preparing in me a mind no leſs ready to bear, then Juſtice was to inflict: my actions by Gods aſſiſtance ſhall in this approching hour of my ſuffering expreſs it: though I ſhall appear ſlow in the elegancy or flouriſh

riſh of words (for I never profeſt my ſelf an Orator:) neither, indeed, ſhould I hold ſuch a dreſſe ſuitable to any one going to his death. But to paſſe from theſe; it behoves me to look upon you, ſo long as it is permitted me to live with you; my tender zeal therefore of your future welfare enjoines me to recommend one particular to your care; which infinitely concerns you: and that is, your choice of Company. Good Acquaintance will improve both your knowledge and demean: by your converſing with theſe, you ſhall every day get by heart ſome new leſſon, that may ſeaſon and accommodate you.

Where-

Whereas our debauched Gallantry (the greateſt Impoſtor of youth) would by their ſociety quickly deprave you. Now to apply a remedy to ſo dangerous and infectious a Malady, be tender of your honour; beware with whom you conſort: Be known to many, but familiar with few. Wherein, above all things, make uſe of this *Directory*: it will prove highly uſeful to you in theſe relations of ſociety. It was the obſervation of a *Divine Moral*; and well deſerves the attention of the pregnanteſt & prudenteſt apprehenſion. Make ever choice of ſuch for your companions, of whom you retain this grounded opinion, that you have

have either hope to improve them, or be improved by them. The one, as they argue a fairer, docile and pliable diſpoſition: So the other being indued with parts, may by degrees bring their attentive conſorts to an higher pitch of knowledge and moral Perfection. And great pity it is, that our youth, even in the eminenteſt Extractions, ſhould make ſo light an eſtimate of time: as to hold no Conſorts fitter for their Concerns, nor correſponding with their tempers, then ſuch who onely ſtudy a fruitleſs expence of time: making no other account of Hours, then Harbingers of pleaſure: and as airy Lures to attract their light and liquoriſh appe-

tites

tites to prohibited delights. Be tender then, as you wish ſucceſs in the world, or the continuance of my Bleſſing, or the Honour of the Houſe from whence you came: and your own Reputation; the preſervation whereof ſhall make you live in me now dying: and raiſe you an honeſt Fame in mine Aſhes. Fame is ſuch a precious odour, as neither thoſe who are in the higheſt rank can impair it without an impeachment to their Honour: ſo neither thoſe of a lower condition can juſtly nor conſcientiouſly tender it, but it will ſend forth a fragrant breath upon the preſerver. Houſes are but weak material ſtructures, ſubject to breaches and decayes;

unleſs repaired and ſupported by the general approvement and repute of their enjoyers.

I could challenge from many deſcents, but my thoughts have ever been eſtranged from titular arrogance: holding onely *Fame* to be the ſtrongeſt continuer of a *Family*: being born up with ſuch an impregnable Arch, as it needed no groundling Buttereſſes to preſerve it: nor any *Secondaries* to prevent an untimely ruine.

It has been my fortune to make experience of a pretenſive *ſtay* which proved ſo unſteady, that if I ſhould live many years (as now my ſhort life is meaſured forth to a few houres) it would make me henceforth to re-

member that cautionary advice: Let not the Titles of consanguinity nor affinity betray any man into a prejudicial trust.

Whence it was that I observed some Persons, no sooner advanced to places of unexpected greatness, then they put on the severe countenance of justice, pretending to imitate the example of *Titus Manlius*, who in a case of Justice gave sentence against his own Son. But I found those to be onely formalities; or politick semblances: they would not disoblige themselves for their friends security. These differed far from *Themistocles* opinion, amicable candor and resolution, who being request-

ed to bear himself indifferently in his censure: and even to his own to put on the face of rigour, answered; Be it far from me not to pleasure my friends in all things.

As for my addresses, they were so qualified in their relation to obedience, as they stooped not to any ones application nor assistance.

Now *Tom*, as you are the immediate hope of my house: so be it your care to entertain no thought below your self. Your course has been hitherto approveable: enabled by generous education abroad: and imitable examples at home: those to adorn; these to compleat.

Being thus grounded, set your

your ſelf to thoſe tasks that may uſefully improve you; and by degrees accompliſh you. In private and retired hours conſult with the *dead*; being the beſt means to make men wiſe: make devout Books your diſcreeet Conſorts: they will tell you what you are to doe without fear of cenſure. Theſe will beget in you a contempt of that (the World I mean) which detracts moſt from the excellency of man.

Seneca wiſht for Philoſophy, whereto he was entirely dedicated, that as the face of the univerſall World comes into view, ſo that Philoſophicall *Idea* might be preſented to us as a ſpectacle

moſt

most unlike unto the World. I am confident, *Tom*, it is the loweſt of your ſcorn to ſuffer your thoughts to be depreſſed with inferiour objects. Continue that reſolution; it will arme you againſt all Occurrents.

In the carriage of publick affairs, my advice is that you appear cautious: Many by putting themſelves upon numerous imployments have loſt themſelves: though in neighbourly offices to be modeſtly active, manifeſts ſignall arguments of piety. But in all concerns appeare juſt. This will beget you a good report among men; and acceptance before the throne of Grace. All Juſtice is com-

comprehended in this word Innocence, all injuſtice reprehended. And if it were juſt to pronounce ſuch a *Sentence* upon loyall *Innocence*, I appeal to above. The practice of this Divine Office will render you blameleſſe in all: by meaſuring your ſelf by others; others by your ſelf; and in doing unto others, as you would have done unto your ſelf: And to ſumme up your directions in brief, that they may be more impreſſive in your memory: Expreſſe your ſelf moderate in arguments of diſpute, cloſe in your counſels, and diſcreet in your diſcourſe.

As for your houres of recreation, let them never ſo over-

overtake you, as to make your thoughts ſtrangers in what moſt concerns you. And make choice of ſuitable conſorts in theſe. For though Precepts induce, Examples draw: and more danger there is in a perſonal Example, then any doctrinal Motive: whence it is very obſervable, that thoſe whom we intimately affect, have ſuch attractive influence over us: as whether it be in the purſuit of pleaſure or profit, we ſuffer our ſelves to be drawn therto by their choice, without much examination of the probability of the iſſue, whereto their aſſayes are directed. All men are taught to *eſchew evil*, and to

do good: and there are *innate seeds* in every pious disposition moving him to the observance of that direction: But the nature of things is such, that where a good man is joined with a bad, the bad is not bettered by the good, but the good corrupted by the bad. We may then truly conclude that this world is a dangerous *Pest-house:* and if men out of a natural desire of conserving their health, and of avoiding what may indanger it, would be loth to enter into an house that is infected: much more are they to decline all occasional wayes of infecting their *inward house*, much more precious because partaker

taker of immortality. But I am hopefull that the influence of Gods grace seconded with your constant and intire devotion, will sufficiently strengthen you against all such humane frailties, which either the proneneſſe of nature, or the corruption of theſe times may ſuggeſt. The Lord prepare you to entertain all occurrents, with patience & che e fulneſs. To your Superiours lawfully ſet over you, pre ſent your ſelf in due obedi ence: and in all your actions acquit your ſelf (for herein conſiſts the hope and accompliſhment of yo ur felicity) a faithfull inſtrument of Gods glory.

Now one word to you,

Harry, who though younger by course of nature, has been ever dear and near my heart since thine infancy. Thine innocence has here for a season been a sufferer with thy Father: but let it not grieve thee to partake with him who doth so truly tender thee: and whose Parental hopes have been ever highly treasured in thee. Neither can I conceit otherwise, (having had such experience of thy natural towardness) but thou rejoycest in thy suffering upon such an occasion, and with so dear a friend. But I hope it will not hold consistent with the prudence nor justice of this State, that a Fathers

guilt

guilt ſhould by way of puniſhment deſcend in a generation. I ſhall ſacrifice my life freely, as one, ſubject to an *aſſumed* authority: be it their goodneſs to ſpare innocence: though I ſhould in my loyal thoughts hold ſuch a Preſent a precious Pledge in relation to a juſt Soveraignty, and a ſubjects duty. But I hope, my blood may ſufficiently expiate the grandeur of my crime, if it were greater, without farther revenge.

The fortunes left you by the aſſiſtance of our friendly Truſtees (for I have been long time a ſtranger to mine own) may by Gods providence appear compe-

tent for a younger brother: Sure I am, it is all I can do for you. Be it your care by honeſt wayes to improve them; at leaſt to preſerve them; which is good husbandry in theſe dayes. In a word, if your eſtate be not ſufficient for you; be ſufficient for your Eſtate. This was the advice of a wiſe Statiſt, obſerve it.

Return my bleſſing to your Siſter my dear *Bab*: and tell her from a dying Father, that ſhe needs no other example then her vertuous Mother for her Directory: in whoſe ſteps, I am confident, ſhe will walk religiouſly. Her modeſt and

blameleſs demean can promiſe nothing leſs.

And now my *Dear ones*, as my deſire is that you ſhould in this *laſt Legacy* of my *Love* and Parental duty remember me; ſo my requeſt is, that neither you nor any of my Relations ſuffer that memory they retain of me to be accompanied with immoderate grief. After a troubleſome voyage encountred with many croſs winds and adverſe billows, I am now arriving in a ſafe Harbor: and I hope without touch of diſhonour. As for death, though it appear terrible to all fleſh; I have long expected it, and by a conſcientious conſequence prepa-

red me for it. And to make it more familiar to me; before I was call'd up to this City, I made my *Coffin* my *Companion*; that I might with more resolution looke Death in the face, whensoever it should assault me. An Hatchet to a weak spirit may present more fear: but a Fever to a Patient more pain.

My peace I hope is made with God: having in those solitary houres of my retirement made this my constant Ejaculation: O, how can we chuse but begin to love him whom we have offended? or how should we but begin to grieve that we have offended him whom we love?

This

This was the ſolace of my choice, which through Gods goodneſſe ſhall admit no change: and with this will I end, drawing now towards my end.

A Receipt of continuall use and application.

"MY *Heart* is signed
"with the signet of
"Gods love;
"My *hatred* is onely
"bent against sin and my
"self;
"My *Joy* is in God my
"Saviour;
"My *Grief* that I am not
"all his;
"My *Fear*, even in this
"short *remainder*, is to offend
"him;
"And my *Hope* is to en-
"joy him.

Devo-

Devotionall

ADDRESSES,

After his Sentence

OF

DEATH.

DEaths Doom to *sensuall Ears* sad tidings brings,
For death's the King of fears, and fear of Kings.
But to a *Mind resign'd*, a welcome Guest,
And onely Convoy to the Port of Rest;
A freer from *Restraint*, wherein I long
Estrang'd from *Earths content*, sung *Sions* Song.

Being

BEing now to put off my Garment of Mortality, in assured hope to exchange it with the White Robe of immortall glory.

In this my farewell to Earth, it is my fervorous desire to *bequeath* these my *last Addresses* to you, the *deareſt Pledges* I had upon Earth.

Draw near me, and heare those last words which I must ever on earth speak to you. Sure I am, that the dying words of an affectionate Father, cannot but fasten deeper, and retaine a memory longer, then the speech of the movingeſt Orator.

Fear God above all things; it is the *beginning of wiſdom*: and will enrich you above your

your Portion. You are now in the *ripening progresse* of your Time: and entring the *first Lists* of your Youth, wherein you are here surrounded with numerous *temporary tryals*; let good company seconded with the exercise of piety season you: so shall *his* blessing, who hath blessed me with constancy in suffering, crown you.

Be honest in your wayes; spare in your words; plenteous in good workes. Proportions God hath given you, portions by Gods providence (though lessened by these occasionall overtures) I have left you; enrich these with the best portion, the ornament of Vertue.

Specious

Specious features are not to be valued to the precious embelliſhment of that *inward beauty*, which accompliſheth a Divine Soul.

Be what you ſeem to be; and ſeem what you ought to be: I never loved that countenance, which could promiſe much, and perform nothing. Reality is the onely *Cognizance* of a good *Conſcience*.

Ever reflect on him that made you: and make *Devotion* your conſtant *Diary* to conduct you.

Be tender of thoſe you rank with; either to better them, or to be bettered by them. Dead Flyes corrupt the preciouſeſt Ointments.

Be

Be humble to all; Humility is the way to Glory: this it is will make you amiable to the Creature; glorious in the sight of your Creator.

Learne how to obey, that you may know better how to command.

In the consideration of humane felicity, there is nothing becomes more incurable, then what is habituate: when custome of sin takes away all sense of sin. Old sores require long cures.

Reserve Divine thoughts for sanctified roomes: In *holy places* is the Devil ever busiest.

No disease more dangerous then the Lethargy of sin. This sleep brings ever an heavy

heavy awake: For though like a tender Nurſe, ſhe ſing a ſweet Lullabee to her deluded child, it is ever in worſt caſe, the more it ſleeps; for it dyes in ſins-ſlumber, and periſheth untimely by the blandiſhmeut of her Mother.

Conſider this, my deareſt Ones. *Reſiſt the Devil, and he will fly from you*: Suffer not the firſt motions of ſin to ſeize on you. *Pray continually*, becauſe you have an enemy aſſayling you inceſſantly: the Combat is ſhort, your Crown eternall.

In the *heat* of the *day*, think of the *Evening*: The *earneſt-penny* wil recompence your pains: Continue to the end,

end, and your reward ſhall be endleſs.

Be not too curious in enquiring what you are to receive after this life; but ſo labour that you may receive your reward of glory after this life. Many, by too curious an itching after what there were to receive, have deceived themſelves, by loving their Reward more then God.

Let nothing on earth take your hearts; Let the Divine Love onely poſſeſs them, ſo ſhall you find quietneſs in them.

That heart cannot want, that poſſeſſeth God. He will be a light to direct it, that it ſtray not: A *comfort* to refreſh it,

it, that it faile not. For all earthly helps, they must either leave us, or we them. Wherein it faleth often-tims forth, that we are most afflicted even in those, wherein we expected most comfort.

It is one thing to live on Earth, another thing to love Earth. To be in the World, and of the World, are different conditions. *Tabernacles* are not to be accounted *Habitations*. While we are sojourning, we must be journeying towards *Canaan*: nor may we rest till we get home.

O my tender Ones (for never were children more dear to a Father) make every

ry day of your life a promising passage to your native Countrey. As every day brings you nearer your grave, may every day increase in you the richness of his grace.

Let the joyes of Heaven and torments of Hell be familiar with you; by meditating of the felicity of the one, and infelicity of the other; these to deter, those to allure.

Be not too much taken with Fashion; it is the Disease of this age: Comelinesse is the most taking dresse to a discreet eye; whatsoever is else, *borders* on sin, and becomes reputations stain.

I am not now very old, when this *Judicial Sentence* has

has enjoyned me to leave you, yet never did that *spreading vanity* of the Time much surprize me.

For my part, I did ever rather affect not to be known at all, then to be known for Singular. It is a poor accompliſhment that takes her eſſence from what we wear. The Rinde makes not the Tree precious, but the Fruit.

Neither ſpeak I this to excuſe my frailties. I confeſs my diverſions have been many; but through my hearty Converſion and unfeigned Contrition, by the merits of my Saviour, I hope, my peace is made.

Now to continue my *final Bequeſt*, My deſire is, that you

you would be circumſpect in your diſcourſe. Though no *Society* can ſubſiſt without *Speech*, yet were it very neceſſary to be cautious of the Society to whom we direct our Speech. I may experimentally ſpeak it, having ſo highly ſuffered by it. Few or none have ever been hurt by ſilence; but many, too many by too prodigal ſpeech have engaged their freedom to the power of their Foes: varniſhed over with the ſpecious pretences of Friends.

Let your whole *Life* be a *Line* of *direction* to your ſelves; and of *inſtruction* to others.

Be more ready to *heare* then to *teach*; and above all things,

things, let your Fame be a living Doctrine to your family.

Be diligent in the *vocation* or *imployment* you are called unto: and be ever doing some good work: that the devil may never find you unemployed: for our *Security* is his *Opportunity*; to prevent his sleights, give no way to sloth.

When you come into any *Holy place*, call him to mind, to whom it is dedicated. Hold your selves then as retired from the world: and lift up your hearts to Him, who is your Hope and Helpe, both here and in a better world.

Esteem of all men well; and of your selves the worst.

Suffer with others, when you shal hear them defamed:

and

and preſerve their report as well as you may. For it is not ſufficient to be tender of our own, and impeach others: but to tender others as our own.

Stand alwayes in an humble and religious fear.

Be not aſhamed to confeſs, what you were not aſhamed to commit.

If at any time, through frailty, you fail; with tears of unfeigned contrition redeem your fall.

Walk with an undefiled Conſcience; knowing that you are in his preſence, whoſe eyes are ſo pure, as they cannot abide miquity; and whoſe judgment ſo cleer, as it will ſearch out hypocriſie.

Keep

Keep your bodies undefiled; Temples ſhould be pure and unpolluted.

If your deſire be to honour your Maker, you muſt make your heart his Harbor.

Every Countrey hath one chief City; and that ſituate in the Heart of the Land; and becomes the Kings Seat. Your heart ſhall be the City of the King of Kings, ſo you guard the gates of your *little City*, that no ſinful intruder nor uſurping deſigner enter nor ſurprize them; no corrupt affection win in upon them.

Now the better to ſecure your State; let your eyes your City-Centinels, be ſo directed, that they become

not

not distracted: by wandring abroad, they beget disorder at home.

All neighbourly offices I commend unto you; they gain love, which is the oyl of our life. But too much familiarity I do not admit; *Charity* is expedient to all, *Familiarity* to few.

Cherish *Affability*, there is nothing that purchaseth more love with less cost.

Friendship is properly term'd the *Fruit* of *virtue*; without which ground it becomes an unripe fruit, and loseth its kernel.

Prefer *restraint* of the *Body* before that of the *Mind*; there can be no true freedom, so long as the Soul

is liable to thraldome.

I have been known to *sundry Holds*; yet I found my infranchized mind, when I was most estranged from enjoyment of liberty, to be the freest enjoyer of it self.

Hold nothing comparable to the estimate of a clear Conscience; a *continual Feast* admits no competition with a *Cloud* of impeaching Witnesses. This hath been my Anchor hold to secure my Vessel.

The terrours of Death are but objects to the eye, with a momentany sense of a little pain to the body: whereas if the Soul through the gusts of a restlesse Conscience,

grapple with death, and gives up her hold, her ſufferings are to eternity. A ſhort ſtorm ſhould not diſcourage us, when we are within the ken of our Harbour.

Proſperity is a fair gail; but the memory of it rather afflicts then refreſheth us; when our ſecurity has thrown us upon a ſhelf, before we come a-ſhore.

If earthly enjoyments had ſeiz'd on me, my death might have prov'd more Natural, but through thoſe *Preparations* wherewith Gods goodneſs hath furniſhed me, perchance not ſo welcom.

I am now to put off that which troubled me moſt; to become clothed with his

righteousnes, whose All-sufficiency has pleaded my cause.

In my Period to these; and to order your course the better in the Current and Progression of your affairs: Let not the Sun shine upon you, before you have commended your selves to that *Son of Righteousnes*, to direct you in all your wayes; and inrich you with all good works.

To conclude, (for I feel my failing Faculties, through continuance of my long restraint, and late necessary addresses, drawing near their conclusion;) Let your *youth* be so seasoned with all goodnesse, that in your *riper age*, you

you may retain an habit of that which your *youth* practiſed.

Well-ſpent Minutes are precious treaſures; whoſe reviving memory in our recollection of what we gathered by them, will refreſh your fainting Soules in their ſharpeſt guſts of humane frailty.

To ſpeak of *Marriage* to you, I will not; onely this, let a religious fear accompany thoſe acquieſcences: wherein, I conceive a parity in deſcent, a competency of Fortune, but principally our harmony in a religious profeſſion may conduce highly to your future comfort: and remove thoſe occaſional

diſcontents, which a failing in any of theſe too uſually procures: which completed, may your Choice thus equally tempered with diſcretion and affection admit no change: ſo ſhall a pious emulation in your ſucceeding Relations ſecond your choice.

Prefer your *Fame* before all *Fortunes*: it is that ſweet Odour which will perfume you living, and embalm you dying.

I find my ſelf now, through the apprehenſion of my approching Summons, which I ſhall entertain with a cheerful admittance, breathing homeward: the eye of my body

is

is fixt on you; the eye of my ſoul on Heaven: Think on me as your Natural Father; and of Earth as your Common Mother. Thither am I going, where by courſe of Nature, though not in the ſame manner, you muſt follow.

I am to act my laſt Scene on a Stage; you in a turbulent State.

Value Earth as it is; that when you ſhall paſs from Earth, you may enjoy what Earth cannot afford you; to which happineſs your dying *Father*, haſtning to his dear Spouſe and your virtuous *Mother*, faithfully commends you.

Additional Inſtructions privately delivered before his coming to Tower-Hill.

DEar Sonns, as you were tender to me, remember theſe Funeral Advertiſements of your adjudged Father. The ſerious obſervance whereof I ſhall account my Ceremonial Obſequies.

Be zealous in your ſervice of God: ever recommending in the prime hour of the day

day, all your enſuing actions deſigned and addreſſed for that day, to his gracious protection.

Be conſtant in your Reſolves, ever grounded on a religious fear, that they may be ſeconded by Gods favour.

Be ſerious in your ſtudies: and with all humility crave the aſſiſtance of others, for your better proficiency.

Be affable to all, familiar with few.

Be to ſuch conſtant Conſorts, where you have hope to be dayly proficients.

Be provident and diſcreetly frugal in your expence: never ſpending where honeſt Providence bids you ſpare: neither ſparing where Reputation

tation invites you to ſpend.

Continue firm in brotherly unity: as you are near in blood, be dear in your affection.

Honour thoſe to whoſe charge you are intruſted.

And ſweet Jeſu, with thy grace enrich them, to thy glory, their *Relations* comfort.

His

His Letter to a Person of Quality, and his late fellow-Prisoner.

Sir;

TO render you an account of my present condition since my remove to this City: and return a grateful satisfaction to your expectance in all such concerns or occurrences as have encountred me since my commitment to the *Tower*: in relation to your desires and expressions by Letter, for which I hold my self highly obliged to your indeerment and noble resentment in my sufferings.

I shall

I shall acquaint you briefly (for no long time must be now permitted me,) in these my *last lines*: as the definite Sentence of death pronounced upon me, has sufficiently assur'd me.

Some short time after my commitment, Mr. *Mordant*, Dr. *Hewit*, and my *self* were ordered to appear before the *High-Court of Justice* at *Westminster*: where we stood indicted of *High-Treason:* and where Mr. *Mordant* by his discreet carriage, and singular preparation, seconded with the fair acquiescence of the *President*, after a long and anxious examination of his cause, became acquitted. Doctor *Hewit* denying the

juris-

jurisdiction of that *Court*: after he had alledged sundry arguments and reasons to strengthen his *appeal*: and evince the illegality of their proceedings (having debarred himself of the benefit which he might probably have obtained, as some verily thought, by submitting to a trial) received the sentence of death. Which, I can ingenuously assure you, Sir, he received with much constancy, resolution and composure. Though it has been reported since the time of his impeachment, that upon maturer advice of such as by a more peculiar *relation* had an influence over him, he could have been contented

to

to ſubmit to a trial: and that petitions were preſented to that purpoſe, but through ſome *titular* defect or other, he might not be admitted to that favour. Howſoever, I am very confident, that this *Gentleman* was ſo conſcientious in all his actions: and ſo confirm'd in his *profeſt zeal*, as he would entertain nothing below himſelf.

High and of weighty conſequence were the Articles that were drawn up againſt me: and theſe laid to my charge with much vehemency. Eſpecially my conference with ſome perſons at *Hull*; which I conceived (as I then told them) to be rather a ſecular diſcourſe; and ſuch ſo-

ciable chat; as it might be in any equall judgmẽt, held sooner for a *jest*, then a design of State. Whereto the *Attourney* was pleased to make answer *facetiously* according to his usual manner, and with much punctuality: That he never heard in all his time, that *treason* was held a *jest*. And then with a *supercilious smile* turning himself towards me: Sir *Harry*, said he, you have jested your self fairly out of your Fame, Estate, and now according to the merit of your cause very like to jest your self into a grave to your lasting dishonour. I insisted not much upon defence nor vindication of mine innocence; for I understood, it was effectless.

leſs. Thoſe Perſons who were my accuſers, were for time, place, and every circumſtance, ſuch convincing evidence, (beſides their perſonal prevalency in the eye of that Court) as my reply in what tenor ſoever would have prov'd fruitleſs: and either not heard at all, or expounded to my diſadvantage: The onely *Guard*, then, that I ſtood upon, was *Silence* and *Patience*. Though as the caſe ſtood in my particular, I could not hold thoſe *Perſons* my competible Accuſers: nor well deſerving eſtimatiõ in that high Court; being ſuch, as their compliance (had not probable hopes of preferment divert-

ed

ed them) could have conſcienciouſly cloſed with my Principles: but the *fears* of *danger*, and the hopes of *honour*; were in the *firſt* ſuch *determents*; and in the *later*, ſuch inducements; as they begot in them an indifferency in the one: and a reſolution for the other.

I would not willingly give you a trouble, as I ſhall not to the world long. The Court, upon the evidence given, adjudged me to die: but by Petition and the *Protectors* clemency: not in that diſhonourable manner, as we were ſentenced. So as my reſolved Soul, now in the merits of Chriſt, is winging her flight for Heaven. My

pre-

preparation becomes freer from distraction, by the gentile demean and civilities of our *Lieutenant*: and by his command, of the Souldiers modest carriage towards us, in our private devotions, and other holy Duties. Which *pious Office*, as it conduceth much to our peace, so it cannot but redound highly to the *Commanders* honour. Compassion in places of Command, where Authority may be executed without controul, deserves, for the *rarity* of it, an eminent Attribute.

Dear Sir, He begs at your hands the assistance of your Prayers, who, as in his Life, so now at his Death, in the realleſt

realleſt Offices of Love, remains

Your moſt affectionate

June 4. 1678. *Servant,*

H. S.

Funerals

FUnerals are for the Dead: Memorials for the Living. Solemnity of the one, cannot parallel the Memory of the other. The one limits to time, the other to Eternity.

HIs Corpse by means was permitted to be privately carried down into *Yorkshire*; there to be interr'd in the Burial-place of his Ancestors: which was done with all decent Solemnity.

HIS EPITAPH.

DEad unto Earth, *before*
I paſt from thence,
Dead unto Life, *alive to Conſcience*
Juſt, and by Juſtice doom'd;
impeach'd by thoſe
Whom Semblance *writ my*
Friends, *their* witneſs Foes.
My Silence *in* Reply *imply'd*
no guilt;

Words

Words not believ'd resemble
Water *spilt*
Upon the parched surface of the
floor,
No sooner dropt, *then heat*
dryes *up the showre.*
To plead for life where ears are
prepossest,
Sounds but like airy Eccho's
at the best.
The Hatchet *acted what the*
Court *decreed,*
Who would not for his HEAD
lay down his head?
Branches *have their* depen-
dence *on the* Vine,
And Subjects *on their* Prin-
ces, *so had mine.*
The Native Vine *cut down,*
her Cyenes *wither,*
Let them then grow *or* perish
both together.

Thus

Thus liv'd I, thus I dy'd; my
Faith *the* Wing,
That mounts my Kingly zeal
to th' Higheſt King.

FINIS.

MUSEUM BRITANNICUM

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